/9 cont./

*532 reaching down to the small of the back. These braids are narrow (Fig. 19a /see p. 48/) or wide (Fig. 23 /see p. 48/), bear a ribbon (Fig. 16b /see p. 48/), or are completely entwined in string (Fig. 36 /see p. 49/) and correspond to the braids woven round with bast or entwined in red-dyed cotton string, which the young people customarily wear (Fig. 37).

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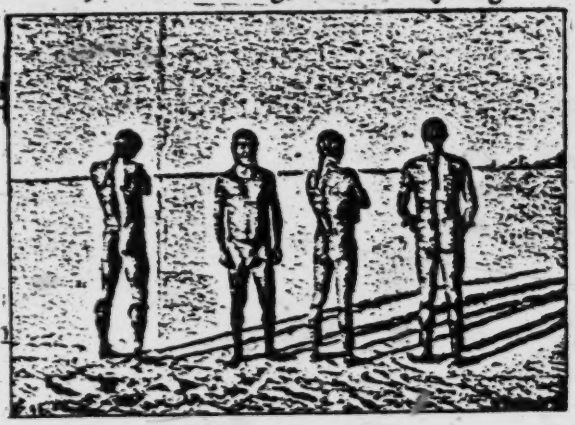

Fig. 37. Youths with long braids.

Of specially formed dolls of this type the following should be mentioned:

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1. Representations of children (Fig. 32 /see p. 49/). These dolls have legs of type 1 and hair of type 1. Arms, breasts, eyes, tattooing, navel, and stomach plate are missing. The male figures are characterized by a small penis, the female ones by a black string belt. Some wear necklaces, others neck-tassels and ear rosettes.

2. Seated figures (Fig. 21 /see p. 48/, Fig. 38 /see p. 49/). The upper body leans far back.

3. Bulky figures (Figs. 39, 40 /see p. 49/) represent pregnant women. The bulky abdomen is put on separately. On Fig. 40 it had broken off while drying and was stuck on again with wax.

I also obtained a male figure (Fig. 41 /see p. 49/) which is made in similar fashion. When I asked what the bulky abdomen meant, they said: a child. Unfortunately I was unable to acquire further information on this, which might perhaps have thrown light on the origin of the custom of the male childbed.

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4. Portrait of the old grandmother walking in a bent position (Fig. 42 /see p. 49/). The figure is made like all the other female dolls; the upper body is bent very far forward. When I asked what this figure meant, the mother pointed, amidst the joyful shouts of her children, to the age-enfeebled grandmother, who was lying under a mat by the hearth fire.